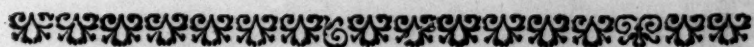


A CANDID
EXAMINATION
OF THE
HISTORY
OF
Sir CHARLES GRANDISON.



[Price ONE SHILLING.]

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OF THE
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OF

Sir CHARLES GRANDISON.

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In a LETTER to a LADY of DISTINCTION.

Published by PERMISSION.

The THIRD EDITION.

L O N D O N,

Printed for, and sold by, Mr. DODSLEY, in *Pall-Mall*;
Mr. HODGES, on *London Bridge*; Mr. SANDBY, in
Fleet-Street; Mr. WHITWORTH, at the *Feathers*, in
the *Poultry*; and Mr. BOURNE, and Mr. COOK, under
the *Royal Exchange*. M. DCC. LV.



ADVERTISEMENT.

The following Letter was wrote to a Lady
in the Country, without any Intention of
publishing it. To this Edition some
Notes are added that were not necessary
in the Original Letter.

A CANDID
EXAMINATION
OF THE
HISTORY
OF
Sir CHARLES GRANDISON.

MADAM,

I HAVE, at your Ladyship's Desire, read the History of Sir *Charles Grandison*; and, in compliance with your Request, send you my Thoughts of it.

I suppose you have gone through all the six Volumes by this Time, and I believe you will be greatly pleased with the whole (a very few

B

Things

Things excepted) 'till you come to the latter End of the fifth Volume ; and there it seems as if Mr. R——n begun to confider himself as a *Book-seller* as well as an Author ; which I am apt to think was what he had in View when he published his *Pamela* and *Clarissa*, or he could not, in writing for Reputation only, have surfeited us so much with tedious Repetitions and very trifling unentertaining Circumstances. And yet I cannot but think he takes a wrong Method of getting Money, by enhancing the Price according to the Number of Volumes he produces : For I am well assured, that if his *Pamela* had been in *three* Volumes Twelves, and his *Clarissa* in *five*, they would have passed through many more Editions than they ever will as they are. I do not, I believe,

express

exprefs myself properly by faying *three* Volumes and *five* Volumes ; becaufe, according to the Management of this laft Work, he might have made his *four* Volumes of *Pamela* *fix*, and *Clariffa* *nine*. But I mean a Quarter or third Part fhould be left out.

I wonder that a Man, who could write Things in fo mafterly a Manner as are the Jealoufy of *Pamela* and fome other Scenes in that Book : In *Clariffa*, the spirited Letters of *Lovelace* and *Belford*, the *Pedant*, the Converfation at the Ball, after *Lovelace* had left *Clariffa*, and the Quarrelling Scene betwixt *Lovelace* and Col. *Morden*, with many excellent Reflections of *Clariffa*, could throw in fo much poor Stuff as he does into thofe Stories. The fteady Friendfhip of Mifs *Howe* to the laft,

in this Book of *Clarissa*, is very charming and affecting.

The same unequal Parts will appear to your Ladyship on reading Sir *Charles Grandison*. You will say, that the Conversation betwixt Lord L—— and Sir *Thomas Grandison* on Lord L——'s asking his Daughter in Marriage: and Sir *Charles Grandison*'s Address to Lady *Beauchamp*, are truly Characteristick, and finely hit off. You will admire a Letter of Sir *Charles* to his Friend *Jeronymo*, on Libertinism. I know you will say, there is a Profusion of Wit and Fancy in Lady G——'s Conversation and Letters: That *Olivia*'s Letter to Sir *Charles*, is admirably well wrote: And that the Madness of *Clementina*, and the Scenes that pass in *Italy*, are imitably fine. I don't know any
body

body could have written these Things better. The Observations on the Difference betwixt a Man of Learning and a Linguist in the first Volume are very just. The Arguments against Duelling should not be forgot, which are, I think, as good as any I have read. And the Conversation and Letters of the Countess of *D*— likewise deserve great Praise. There is indeed a great deal of good Language, and noble Sentiments throughout the whole Work. Sir *Charles* himself is greatly good : *Pious, humane, generous, and brave.* He considers himself in the Circumstance every Man stands, to owe a Duty to God, his Neighbour and himself. We cannot form the Idea of a *Gentleman*, who is ignorant that there are certain Duties, which belong to him to perform in each of these

these Relations, *as a Man*. Sir Charles is very active in the Discharge of them all. He forgets not that some Acts of Service, some Acknowledgement, some Homage, is due from a Creature to its Creator. The Idea of the Existence of a Deity naturally arising from the Survey of our own Faculties and Powers, as well as from every Object without, will force a Consent to this Truth*. Sir Charles, then, is *pious*: His Piety is a rational Piety, without Ostentation or Enthusiasm. He does not rest here; but is superlatively good in every Act of *Humanity*: He is *zealous in good Works*; seeks all Occasions of exer-

* Mr. Locke asserts, that the Being of a God is not only certain, but demonstrable; that it is the most obvious Truth that Reason discovers, and its Evidence equal to mathematical Certainty.

cising

cising the Benevolence of his enlarged Heart: He is virtuous and temperate in himself, makes all charitable Allowances for the Failings of others; and, like a true Christian, is ready to return Good for Evil. He is, besides, intrepid in the Discharge of his Duty: No Fatigue is too much for him; no Dangers affright him. And it is to be observed, that he is not altogether constitutionally good, as is the Case with some of our phlegmatic Moralists*: But in the *Hey-day* of the Blood,

* Mr. R——n, to heighten the Character of his Hero, often acquaints us that he is passionate and disposed to Intemperance and Excess: but, like *Socrates*, he masters the evil Tendencies to which he was subject by his natural Constitution. It were to be wished that every Man who values himself upon his supposed Merit, would strictly examine himself upon this Matter of Constitution; and

Blood, (as *Shakespear* calls it) he reins in every turbulent Passion. He is with all this, the most gay and lively Man in all Companies: In short, he is, in every good Sense of the Word, *a gallant and fine Gentleman.*

Nor do I think the Character at all *outré*; but very imitable: imitable by a *Christian*; but not, I think, by any one of other Principles. I have heard and read all that can be said in Favour of *Moral Truth*, and the *Loveliness of Virtue*: And would allow them their due Weight. Mr. *Wollaston* has very

and not presume too much upon some casual Acts of Goodness, unless he be certain that a right Principle was the ruling Motive. Generosity, Peaceableness, Chastity, may possibly proceed only from a Milkiness of Blood, a natural Timidity, and a Coldness of Constitution. Much more to this Purpose might be mentioned.

finely

finely delineated the *Religion of Nature*, under the former Rule: but I must beg Leave to say, there wants a *Sanction* to these Rules. He himself in some Measure makes this Acknowledgment, towards the Close of his excellent Book. My Lord *Shaftesbury* is a very Bigot in his Notion of the *Beauty of Virtue*: and talks as confidently of its being a sufficient *Rule* and *Motive*, as if he were laying down a self-evident Proposition. Very few, I doubt, would be uniformly good, on the Strength of these Motives only. It must be a clear and well-ordered Mind, that perceives their Force: blinded by Passion, or borne down by Interest, they are no Match for the Depravity of the *Natural Man*. And what is to become of the Multitude? My Lord *Shaftesbury* himself confesses,

C

they

they want a stronger Motive ; the Clergy must take care of them : That is tantamount to saying, a divine Revelation is necessary for the *Bulk* of Mankind, he might truly enough have said for the *Best* ; and he would have agreed in Opinion with some of the wisest of his beloved Heathen Philosophers. But the Clergy betray the Cause : And instead of preaching out of the Word of God, they name a Sentence out of it, take no more Notice of it ; but cook up an Essay on the *Rectitude* of our Nature, or some such flimsy Argument, which in flowing Language strikes the Fancy, but affects not the Heart ; and then the Task is done. I very much fear, the astonishing Wickedness that prevails amongst the lower Sort of People, is in part owing to this contemptuous

temptuous Slight put upon the Gospel of our Lord Jesus Christ.

Leaving these Reflections, which I was led into by considering the many great Qualities of this *Christian Hero*, Sir *Charles Grandison*: You will expect me to proceed in my Remarks on the Book. After what I have said in Praise of the Author, it grieves me to observe, that he has introduced such whining, and crying, and kneeling, as is very absurd, and no where in practice, except amongst the *Pamelas* and *Clarissas*, &c. of his own making. Then so many *sweet blessed Words*——Language that would better become an old Nurse than any of the Parties that use them: And so much of *God be thank'd*, and *God bless*, and *God reward*, that I think it is quite taking the Name of *God* in vain:

For God is no more thought of in these Expressions, than by a Person who makes a Custom of affirming any thing by his ever-to-be-revered Name. They are mere Expletives, that really debase the Style; and are much too frequently used.

I must make one Remark to your Ladyship here, and I wish Mr. R——n was apprised of it. Amongst People of Distinction, I have frequently heard it said, *Have you read, Sir Charles Grandison?—Yes—Pray what do you think of it?—I like a good deal of it: But I don't know what: it is low:* This, which gives a general Comment upon the Book, is nothing more than the frequent Use of the Words I have just mentioned: as I believe your Ladyship will find.

How-

However, there are Faults: And the next I shall mention to your Ladyship, is the ridiculous Behaviour of *Emily* in getting out of Lord *L——*'s Chariot, on Sight of her Mother, and going into a Mercer's Shop to ask her Blessing, and pay four Guineas for her; when she had not long before made up her Appointment four hundred Pounds a Year. She was not a child, because we are told that she was old enough to give Miss *Byron* some Apprehensions on Sir *Charles*'s Account. She appears here little better than a Driveller; though one may see Mr. *R——n* intends her for a charming Girl in his Way, and that she is to be the Wife of *Beauchamp*. One may notwithstanding compliment him, in applying the Words of an excellent Poet,

Great

*Great Milton's Wing on lower Themes
subsides.*

He does not write these Parts well or natural ; though he abounds with them, and seems to be fond of them, in all his Works. His Perfection of writing is an elevated spirited Part *.

I cannot forgive him two or three Letters of Miss *Byron* to Lady *G*——. When you examine the occasion, and consider that Lady *G*—— tells Miss *Byron*, her Lord and she are pretty well together, and that *she cannot find in her Heart to make him very serious* : I believe you will think Miss *Byron's* Severity unseasonable

* He cannot write naturally, when Occasion requires him, for Persons in low Life. For Mr. *R*———'s Perfection in writing, Vid. p. 3, 4, and 23 of this Letter.

and

and unmerited. Mr. R——n will say, would you have Miss *Byron* countenance *Lady G——'s* Levity, and so be a Partaker in her Fault? No; I would not have her do that: Nor would I have her show such an intemperate Spirit in the Recrimination: For the Letter which occasions this Reprimand, does not require it. There is a Difference betwixt gently rubbing a sore Place, and unmercifully scratching it. It alters Miss *Byron's* Character to put so much of the Vixen Spirit in her. She indeed, in her last Letter, pretends to excuse herself by saying she is not well. Valetudinarians, in a Scheme of the Spectators or Tatlers, I forget which, should keep themselves at home, and not trouble Company with their Peevishness. If the Letters had been genuine,

nuine,

nuine, the Editor for the same Reason should have suppressed these, that were so likely to give offence. It is very idle in him to make Miss *Byron* say, she is not well. If Mr. R——n thought they wanted an Excuse, he should have told us, by way of Note, that he was in a peevish Humour, and not well himself, when he wrote them.

It happens very unluckily too for the Character of Miss *Byron*, that she does not take these Liberties till she thinks she is sure of Sir *Charles Grandison*. She was before a good modest Girl, and did not presume to tutor and correct, in so *petulant* a Manner, her Betters. Lady G—— very gently and genteely rebukes her, with only saying, *Marry my Brother, and then know your Consequence*. No doubt, a great deal is implied in
these

these Words: But why would Mr. R——n hurt one of his principal Characters, by making her give Occasion for them? He really sinks his amiable Miss *Byron* into a dictating conceited *Clarissa*.

He again loses the ingenuous, frank-hearted Girl, when Sir *Charles Grandison* has put the finishing Hand to his *stupid* Courtship. Honest Miss *Howe* warns *Clarissa* against the Capriciousness she perceived in her; and desires her to consider her Situation: But she will not follow her good Advice. Lady G—— cautions Miss *Byron* against *Froppishness and girlish Tricks*; and repeatedly begs her *not to let the least Shadow of Female Affectation* appear in her Acceptance of Sir *Charles's* Offer: For that would much endear her to her Brother. This, taken together with

D

Miss

Miss *Byron's* Character, and the Passion she had discovered for Sir *Charles*, would, I think, have made one expect, that she would have postponed the fixing a Day, if it was necessary so to do, with a better Answer than, *I must not be precipitated; these are very early Days with us, &c.* Mr. R——n could have wrote a better Answer, I am sure (it would have been very easy to do it) if he had considered about it. And he *should* have considered a little; and not have suffered this Answer to have been given: because it is a delicate Part of the Lady's Behaviour, and ought to be suitable to the Dignity of her Mind, and the Frankheartedness he so extols in her. *Clementina* on such an Occasion would have spoken more worthy of herself.

Sir

Sir *Charles Grandison's* Behaviour in his Courtship appears to be insufferably vain, masked under an extreme ceremonious *Foppington-like* Air. It is surprising that Sir *Charles* should bring over again, in so ample a Manner, the History of himself and *Clementina*; when he had told it before to Miss *Byron*, and had given Leave to Dr. *Bartlett* to furnish the rest, and had left Letters with Mrs. *Shirley* to complete the Story.—*He loves to hear himself talk.* The Expression, Madam, is suitable to the Idea I have of this Conversation. What a Figure does he make amongst the three Women, Grandmother *Shirley*, Aunt *Selby*, and Miss *Byron*; whilst he is recounting, and they swallowing the Praises of *Clementina's* Excellencies. I think it would be a good Subject

for Mr. *Hogarth* to entertain us with *. Sir *Charles* could not be ignorant of the Situation of Miss *Byron's* Mind : She often pretends that she could not bear to think of a *divided Heart* : Sir *Charles* however is resolved *not to give her Delicacy any Favour*. He acknowledges the Beauty of Miss *Byron's* Person : But Person was never much regarded by him : *it only took his Eye like a gay Parterre* ; and still *Clementina* has an angelic Soul : And that was always his first Consideration. He coldly compliments her afterwards, 'tis true, with calling her, equally

* Mr. *Higmore* has been so struck with the Figure *Clementina* makes in Mr. *R——n's* admirable Description of her, that he has, since this Letter was wrote, drawn an excellent Picture of her at full length ; and in her Countenance is well expressed the Dignity and Disorder of an elevated Soul.

excel-

excellent Miss *Byron*. In a word, he urges his prior Love ; and at least equal Excellence too far, not to wound the Delicacy of the Lady he addresses himself to : Which makes it the most awkward and unbecoming Courtship, that ever was put in print. In his first Conversation with Mrs. *Shirley* he has the Assurance to press for an early Day *for the Sake of Clementina* : And he repeats it in his Address to Miss *Byron*, amongst the other Ladies. Honest *Selby* had said (and he was right), Sure it should be *a little for his own Sake*. No such Matter, Mr. *Selby* ; he knows that your Niece and all of you would be glad to have him at any Rate. In the last Conference he has on this Subject with Miss *Byron* alone, he is at it again, about his *Clementina*. And what is the

con-

concluding Answer of Miss *Byron* ? It was barbarous all along, and ill judged of Mr. *R——n* to give so much Reason for the Propriety of it. Her Answer is, “ I fear I am “ not so deserving as Lady *Clemen-* “ *tina*.”

There is a very long and foolish Letter of Lady *G——’s* to Miss *Byron*, quite out of her usual Way of Writing, wherein She labours to give her Brother Praise for his Manner of courting. Mr. *R——n* here again seems conscious that he has been too prolix ; and that this extraordinary Courtship stood in Need of some colouring over : But this Dawbing of Lady *G——’s* has not mended the Matter a bit. The rest of the sixth Volume is very trifling ; excepting only the Letters which pass betwixt Sir *Charles Grandison* and

and the good and generous Mr. *Deane*. This Part is the Work of *the Author* Mr. *R——n*, and like himself. As is also the Behaviour of Sir *Charles* to Mr. *Greville*, at *Northampton*, which is in the true Spirit of a Gentleman.

My Observations are not very minute, nor very methodical: I do not intend they should be so, as I write to your Ladyship with the Freedom of a favour'd Friend; and only give you my Thoughts on the principal Matters, as they occur to me. If I had proceeded in order, I should before now have taken notice of Mr. *R——n*'s pathetic Manner of moving the Passions, in which he is very excellent: and no Man goes beyond him in Descriptions. You see every Scene as if present in real Life. Did it not please you, to see the Escape
of

of *Pamela* from Lady *Davers*, with fierce *Colebrand* by her Side, down the Elm Walk ? Could you read the Description of *Clarissa's* ill Usage at the Bailiff's House ; and the solemn Circumstances of her Funeral, without Tears ? In the same Manner you almost feel the Disorder, the Doubtings, and Struggles of *Clementina's* noble Soul. Though no Man alive would be farther from intending to debauch the Minds of Youth by impure Ideas, than Mr. R——n would : Yet so rich is his Imagination, that he cannot help being perhaps too lively and particular in some Scenes : for he in pleasing Raptures carries us to bed to the blooming *Pamela* ; we clasp her in our Arms ; and are almost as happy in Thought as Mr. B—— himself. *Clarissa's* Charms are all displayed before our Eyes,
her

her lovely naked Bosom, and fine turn'd Limbs, exposed in the Struggling.—We can hardly avoid being fired with the warm Description: And imagine with *Lovelace*, that he might *hurt the tenderest and loveliest of all her Beauties*. Besides the Spirit, with which it is natural for Mr. R——n to draw every Scene, he might have a Reason for being so particular here. Because it should not be said, that Matters were not carried far enough for a Trial of *Pamela's* or *Clarissa's* Virtue. But still I am of Opinion that neither of the two Gentlemen conducted themselves so, as to overcome an ordinary Share of Virtue.

I will not renew this Subject; which we have talked over before, but proceed to take Notice of a very extraordinary Dream of Miss

E

Byron's,

Byron's, in the sixth Volume of *Grandison's* History. I am at a loss to know what Mr. R——n means by giving us this Dream. He has worked it up with a studied Confusion and Incoherence, to appear the more like Dreams, when the Mind is disturbed in Sleep: And one would imagine he intends to fulfil the greatest Part of it. It is a common Observation amongst fanciful People, when any thing happens that has a Similitude to Circumstances that appeared in a Dream, to say, their Dream is out: Though the Circumstances may be very remote, and sometimes contradictory. Miss *Byron* says, “ such *contradictory* Vagaries
 “ never did I know in my Slum-
 “ bers. Incoherencies of Incohe-
 “ rence!—For Example.—I was
 “ married to the best of Men: I
 “ was

“ was not married : I was rejected
 “ with Scorn, as a presumptuous
 “ Creature. I sought to hide my-
 “ self in Holes and Corners. I was
 “ dragged out of a subterraneous
 “ Cavern, which the Sea had made,
 “ when it once broke Bounds, and
 “ seemed the Dwelling of howling
 “ and conflicting Winds : and when
 “ I expected to be punished for my
 “ Audaciousness, and for repining
 “ at my Lot, I was turned into an
 “ Angel of Light : Stars of Dia-
 “ monds, like a Glory, incompassing
 “ my Head : a dear little Baby was
 “ put into my Arms. Once it was
 “ *Lucy's* : And another Time it
 “ was *Emily's* : And at another
 “ Time Lady *Clementina's*. I was
 “ fond of it beyond Expression.”

— And thus he goes on with
 more Distress, that she was to be

divorced, &c. And then says,
 “ In another Part of my Ref-
 “ verie he loved me dearly (mean-
 “ ing Sir *Charles*) but when he
 “ nearly approached me, or I him,
 “ he always became a Ghost, and
 “ flitted from me. Scenes were
 “ changed from *England* to *Italy*,
 “ from *Italy* to *England*.”——With
 more of this Sort. And then ;
 “ What was more shocking, and
 “ which so terrified me, that I
 “ awoke in an Horrour, which put
 “ an end to all my Resveries——
 “ Sir *Charles*, I thought, was affaf-
 “ finated by *Greville*,” &c. You
 will find this in *Page* 217 and 218
 of this Volume. Mr. R——n’s Opi-
 nion in regard to Dreams, may seem
 to be a little doubtful from the Re-
 flection which follows : “ *Happily*
 “ *pois’d is that Mind, which, on the*
 “ one

“ *one Hand is too strong to be af-*
 “ *fectcd by the slavish Fears it brings*
 “ *with it ; and on the other, runs*
 “ *not into the contrary Extreme,*
 “ *Scepticism, the Parent of Infi-*
 “ *delity.*” However Sir Charles
Grandison is undaunted by it, as he
 ought, by his Character, to be.

I have quoted thus much out of
 the Book, to let you know how I
 hear it is interpreted by the Sequel
 of the Story, as some People pre-
 tend to say they have heard from
 Mr. R——n. Let that be how it
 will. It is strange that he should
 contrive, after this Dream, to put
 it into *Greville's* Head to meditate a
 fresh Attempt on Sir *Charles's* Life ;
 who goes out with an armed Force
 to accomplish his Design, but hap-
 pily misses Sir *Charles*. This seems
 to be very absurd ; and would incline

one

one to think it was introduced for no Reason but to *make out Part* of the Dream. As to the other Parts of the Dream; that she was married, and *not* married, as Mr. R——n marks the Word [*not*] in *Italicks*, it is they say unmarried again. She becomes a Widow, as seems to be intimated further, in Sir Charles's appearing like a Ghost to her. *That she hides herself in Holes and Corners*, signifies her Excess of Grief. *That when she expected to be punished for repining at her Lot, She was turned into an Angel of Light* means, that she changes this mortal Life for a happy Immortality. She dies of Grief, they say. Whose the Child is, I don't hear, but I suppose there is to be a Child. The Scenes shifting from *England* to *Italy*, and *Italy* to

to *England*, foretel, I question not,
the Visiting of the Families.

Your Ladyship will smile if you
should see Mr. R——n dive away
like *Monf. Bayle's Duck*; and dis-
concert his Interpreters. And I hope
it will be so. For he cannot forget
a Rule established by one of the best
Poets and Critics with respect to
dramatic Compositions, which should
be a Rule for Inventions of this
Kind: It signifies *, "*Call not in*
"*a Power Divine, unless the Subject*
"*deserves it, and the Occasion re-*
"*quires it.*" The seeking after an
Interpretation of Dreams, is an idle
Enquiry, that, if regarded, would
pervert the Mind of Man from its
proper Business, and often fill his

* Nec Deus interfit, nisi dignus vindice nodus
Inciderit.

HOR.

Heart with unnecessary Sorrow. It would be raising an *Ignis fatuus*, that is, Madam, a *Will o' the Wisp*, in weak Minds, and reviving the exploded Superstition of respecting all these *imaginary* Visitations. I rather wish him to cut his Story short, and let the Catastrophe alone. A good Moral Writer should endeavour to fortify the Mind against foolish Impressions; and not betray in himself a weak Superstition, which, the more he grows in Fame, will spread and hurt the more.

What Perception of Ideas the Soul has in this State of Sleep; what Power to compound or range them, how those Images which present themselves, exist in the Sensory; whether they are excited by the efficient Power of supernatural Agents, or are mechanically raised by the
flowing

flowing of the Animal Spirits in these Traces ; remains a Secret, never yet satisfactorily made out : though the Subject has been well argued by Men of the first Capacities. However, it would be an ill Office, to instruct weak Minds, how to anticipate, or, more properly speaking, multiply the Evils of Life. Our real Woes are sufficient to make the Heart sick, without introducing imaginary ones : And if we were to be certainly foretold of such Events, and believed they would happen ; we then suffer so many more Days of Grief than need be. *What will come, will come.*—And *Whatever is, is right.*—I believe it so ; though I am no Necessitarian : The Sovereign Judge of all the Earth ever did, and ever will do, what is right. But I do not adopt, in its full extent, the

F

extra-

extravagant System of Mr. *Pope*, or, if you please, his Masters *Bolingbroke* and *Leibnitz*. To say a Thing is *necessary* because *it is*, is speaking improperly, for want of distinguishing what Kind of *Necessity*. I shall not trouble your Ladyship, with these Distinctions; but I think Mr. *Pope* carries his Theory as far as a *Constraint* upon the Deity. He supposes that a Tenth or Ten thousandth Part of our little System in the Universe, of our little World indeed, is alike *absolutely necessary* for the well-being of the Whole. He has borrowed a good many of his Notions from a Book of Dr. *Mandeville's*, not much to be commended for its Morality, *The Fable of the Bees*. He seems to think there is not an *Individual* of Beasts, Birds, or Reptiles, but is *necessary* in the System of the Whole:

Whole : Whereas I am of Opinion ; that not only an Individual, but even a whole Species, more or less, would break no Order of the Universe, or of our System, or of our World. It is much more rational to suppose of a Being of infinite Power and Wisdom that he can form the Number, Measure, and Fitness of the minutest Parts of his Creation, by an infinite Variety, nevertheless always doing what is right, than that his infinite Power is circumscribed, that he himself is governed, by *any Sort of Physical Necessity*. Discovering the Analogy and Uses, of the several Parts of the Creation, is a very different Thing : as Dr. *Gudworth*, Mr. *Ray*, and Dr. *Derham* have done much to their Honour.

I shall proceed with Mr. R——ⁿ and remark, that one cannot speak of his *Bagatelles*, without commending his good Intention to promote Religion and Morality.——Religion and Morality!——How comes this Distinction, I suppose your Ladyship will say? Alas! Madam, the Use of Words is changed, by the changing of Manners in too many that are thought to be *Religious*. Some of this Character do more Hurt to the Religion they *hypocritically* pretend to believe, than all the babbling Arguments of the professed Enemies of it. In the early Days of *Christianity* it would have been a *Solecism in Words*, to have spoke of that Religion as contradistinct from Morality: Because it is the peculiar Characteristick of the Christian Religion, that it comprehends the most perfect System
of

of Morality, that the World ever saw. The *Abuse* of Truth, or the Fitness of Things, never was allowed an Argument that there is no *Truth* or *Fitness of Things*. Neither is the Misconduct of *false* Christians a proper Objection to the Goodness of its Institution. What Infatuation then is it in any one to wish so much as to depreciate that Religion (considered distinctly as a Rule of Action) which binds Man to Man by the most sacred Obligation, even *the Will of the Deity*, in every relative Duty of Life, that tends to the Peace, Security, and good Order of the World! What Infatuation, I repeat it, to wish to wean Men's Minds from this Obligation! Let the sage, *self-sufficient* Deist answer it, if he can——Whence this pernicious Affectation arises; the *In-*
consistency

consistency of the Deist's Creed ; and the Evil Consequences of it to Society ; shall be the Subject of a particular Letter to your Ladyship.

To return to Mr. R——*n*. His good Intention is frustrated ; and it is Pity some of his Friends don't shew him how much he fails in his Labours, by incumbering his Writings with unnecessary Repetitions, tedious Narratives of very immaterial Circumstances, and some Absurdities, which cannot be relished even in this Age, so candid to any Author that means well, and seems to have a Goodness of Heart. I may very well say candid Age : How else could it bear with the Impertinence of the *Inspector*, or countenance the dull *Author of the World*.

The Liberty Mr. R——*n* takes of coining Words should not pass unobserved,

observed, though not with a View to blame, but to commend : For I think he always uses them with Propriety, and they give an Energy to the Expression. And I like him for not following the modern Fashion of *turning English Words into Latin* : as is the Case when you meet with such Words as these, *Favor, Color, Honor, Clamor, Humor, Labor*, and for no better Reason, that I have heard, than that the Spelling comes nearer to the Sound in the Pronunciation ; and Lord *Bolingbroke* has wrote them so. This last Argument is what Mr. *Locke* calls *Argumentum ad Verecundiam* ; you have read Mr. *Locke*, or I should not be so rude as to put Latin Words into this Letter, without giving you an Interpretation ; but your Ladyship knows how he explains this Term.

This

This is, indeed, no Argument at all in the present Case : The Author of *Tom Jones* is just as good Authority as Lord *Bolingbroke*. The mixing of Languages, except on particular Occasions, is absurd : and not practised by any Nation in *Europe*. If we are to depart from the Orthography of the whole Class of good *English* Writers of the last Age ; and only for the sake of adapting the Spelling more to the Pronunciation : let us then write these Sort of Words, as we do all others of the like Sound in our Language, terminating them in [*er*] as we do, for instance, *Father, Mother, Teacher, Learner, Summer, Winter*, and the rest.—* An ancient Writer, Madam,

* Ne dum Sermonum stet honos et gratia vivax.
 Multa renascentur, quæ jam cecidere, cadentque
 Quæ nunc sunt in honore vocabula ; si volet usus,
 Quem penes arbitrium est, et jus, et Norma lo-
 quendi.

HOR.

of

of great Fame, tells us, that Words are continually changing their Mode and Use : So that Custom may be a little Arbitrary in this Case, whether there be Propriety in it, or no : but I think some Regard should be had to this Consideration. When the *Latin* Words before mentioned were first introduced into our Tongue, they were treated as Strangers, without putting them into an *English* Dress : I have seen them so, in some very old Books, but it would be wrong to disfranchise them now, as they have been properly adopted by the Chiefs of the Republick of Letters : though they are not perfect Denizens yet. Some few Words of this Sort still remain with us as Foreigners ; but they have been so long amongst us, it is Time they were naturalized. Excuse me a little further. A like

G

Novelty

Novelty prevails in some of our Words ending in *ick*; as *Publick*, *Critick*, *Physick*, *Logick*, *Traffick*: where, in the new Way, the [k] is left out. We perhaps took these Words from the *French*, and turned their *que* into *ck* to correspond with the Idiom of our own Language; which was proper. No, it is said; these Words may as well be derived from the *Latin*, where there is no [k]*: And why not as well from the *Greek*, from which the *Latin* is derived, and there you have no [c]. —Why should we not be uniform in writing all our Words of the same Sound ending in [ick.] We cannot admit this new Manner, because it would make Confusion of Words, or Words that we did not know the

* Criticus from κριτικός, Logica from λογική, Physica from φυσική, &c.

Meaning of. The Author of a late elaborate Work, called *An Historical Account of the British Trade over the Caspian Sea*, writes in this Manner, "As we were *trafficing*."—Another *smart* Writer says, "he was "for *kicing* the Woman." Because they will not use the [*k*]. Do you know whether this last Gentleman means *kicking* or *kissing*? *c* before *i* in all our Language is pronounced as an *f*; and therefore it should be *kissing*; but he does not mean so. In the Word *licking*, what shall we make of it, if we write it *licing*; that is no *English* Word: if we write it *liking*, it means another Thing. I am not, Madam, going to write you a Dissertation upon the Construction of Words; and therefore will have done, with only saying (what I first begun the Subject

G 2

with)

with) I commend Mr. R——n for writing *English* as the best Authors of the last Age have done: If we are to disuse that Way of spelling, *I would know a good Reason for it.* I am told that there is a learned Gentleman, now composing a Dictionary, which will rescue the *English* Language from this licentious Treatment *.

I beg Pardon for this Digression: I am wandering from my Purpose, and should bring this long Letter to a Conclusion. A little more I have to say to Mr. R——n. He is very

* Mr. R——n, in his *Clarissa*, has taken the Liberty to invent a new Manner of spelling the Word [*read*] as we usually write it in the Præterperfect Tense, which is not taken Notice of in the Letter, to distinguish it from the Present Tense; and I think he is right. He writes it *re'd* quasi *readed*: but he has not ventured to do so in his last Work of Sir Charles Grandison.

.good

good in inculcating the Duties of young Persons to their Fathers and Mothers, Uncles and Aunts: and he carries this honoured Respect as far as it can go. No Methodist is more an Enthusiast in Religion, than he is in this Article. And yet his Hero Sir *Charles Grandison*, that he would have an Example followed in every Respect possible, pays so little Regard to his Father, that he engages himself to marry an *Italian Roman Catholick* Lady, on such Conditions as he thinks fit, without ever troubling himself about the Approbation or Disapprobation of this honoured Parent, then living. Surely no Protestant Fathers or Mothers would like to have their only Son follow such an Example. Here, Madam, I must trespass upon your Patience a little longer, to clear up
this

this Affair according to my Opinion of it : because I have been told, that this seeming Undutifulness being charged upon *Grandison*, by the General, is properly answered by him. I must quote the Answer, and leave you to determine. See Vol. iii. p. 287. “ I answered, “ that having no View to address “ Lady *Clementina*, I had only given “ my Father general Accounts of “ the Favours I had met with from “ a Family so considerable : That “ it was but *very lately* that I had “ entertained any Hopes *at all*, as “ he must know : That those “ Hopes were allayed by my Fears “ that the Articles of Religion, and “ Residence, would be an insuperable Obstacle : But that it was “ my Resolution, in the same Hour “ that I could have any Prospect of “ suc-

“ succeeding, to lay all before him ;
 “ and I was sure of his Approba-
 “ tion and Consent to an Alliance
 “ so answerable to the Magnificence
 “ of his own Spirit.”

This seems to me such an Answer
 as any wrong-headed young man
 would give, when he had taken a
 Step of such Importance without the
 Consent of his Father.—He would
 not let his Father know any thing
 of the Matter ’till he was sure of
 succeeding ; that is, in truth, ’till
he had engaged himself in Honour to
 perform his Contract : but in the
 same Hour that he could have any
 Prospect of succeeding, he would
 lay all before him : and he was sure
 of his Approbation and Consent to
 an Alliance so answerable to the
 Magnificence of his own Spirit.
 However he did not leave his Father
 any

any Room for a Negative in the Case. And how could a Man so earnest in point of Religion as Sir *Charles* was, think that his Father *would have no Objection* to having some of his Grandchildren brought up *Roman Catholicks*, a Father Confessor in his House, and his Son agree to live nine Months out of twelve in *Italy*? The Bargain was a foolish one, and unworthy of Sir *Charles Grandison*, if he had been at Liberty to act as he pleased: But I think no Son is at Liberty to act in an Affair of so much Moment as this was, *without taking the Advice* of his Father, Religion or no Religion in the Case. But as I am only justifying my Opinion, that Sir *Charles Grandison* did not pay the Respect he ought, to his Father; I shall let alone many Arguments that
might

might be urged to this Purpose: and only say, that I condemn Mr. R——n for giving an Example so contrary to the Maxims he pretends to lay down for the Conduct of Youth. And this is still a greater Fault in him, if you do but reflect, that he might as well have contrived to have had Letters delivered to Sir Charles at *Vienna*, acquainting him of his Father's Death, at the same Time that he received his Invitation to return to *Italy*. It would have made no Alteration in his Story; and would have saved this Appearance of Disrespect and Undutifulness.

I think too he is a little indelicate in making Lady G—— insinuate that her Brother still kept his Maidenhead. I find it has hurt his Character a good deal with the Ladies. That Matter had better have

H

been

been let alone. The Rakes of my Acquaintance, for I have some Acquaintance of that Sort, but you will believe me that I am not in any thing guided by them : the Rakes, I say, condemn Sir *Charles* for want of Spirit in not taking *Olivia* upon his own Terms. The Reproach is very unjust ; because it would be totally repugnant to Sir *Charles's* Character and Principles : And were we only to judge of his Conduct by the common Motives of Prudence ; I think if he had engaged with her, he would have entangled himself so, that he could not have answered for any future Conduct of his Life. And that I may the sooner have done, let this serve for my Opinion for all Engagements of that Sort.

I think Mr. R——n makes a great deal too much of the *terrible*
Appre-

Apprehensions of Matrimony, and of Miss *Byron's* almost Fainting, Dying; but as I know your Ladyship felt something of these Palpitations on the Approach of the *awful Day, the solemn Rite, the fearful Night*, I must not take the Liberty to be so free as I should otherwise be on this Occasion.

One Remark I must not omit; because it comes from some of your Sex: They are very angry with Mr. *R——n* for making Miss *Byron* give up the point of the Superiority in the Souls of Men over those of Women. Many Things have been said on both Sides the Question: I will not take upon myself to determine the Dispute. I know you will say, as the Lion in the Fable does to the Painter, that if you had

drawn the Picture, it should not have been so.

I did not think of writing half so much when I sat down. If I have been tedious, my Desire of obliging you will make my Excuse : that Intention will never be wanting, when your Ladyship is pleased to lay your Commands on

Your obedient, &c.

I think

I think it is amiss in Mr. R——n, not to give proper Names to Mr. B— and Lord G—, &c. It makes it unpleasant in the Reading, and has given Occasion to some, to call them Mr. *Booby* and Lord *Goosecap*. — Lord and Lady *Davers* in *Pamela* sounds better than Lord and Lady *D*. In this Work of *Grandison*, you have Lady *D*. Lady *G*. Lady *L*. It might as well have been Lady *A*. Lady *B*. and Lady *C*. I should have thought that Mr. R——n's fertile Invention could have furnished Names that would have been more pleasing to the Reader.

P O S T-

P O S T S C R I P T.

THE foregoing Letter should have been sent your Ladyship a Fortnight ago : but hearing that Mr. *R——n*'s last Volume would be published in a few Days, I waited to send that, together with my Thoughts on it.—My Remarks shall be very short.

The first hundred Pages are flat, and calculated chiefly to fill up the Volume : Your Ladyship must have Patience. The Conduct and Behaviour of Sir *Charles* and his Lady, after the Marriage, is an Imitation of that of Mr. *B——* and *Pamela* ; but does not equal the Original. There is a very high Flight of Sir *Edward Beauchamp*'s to his *Mother in Law*,
which

which is certainly beyond Nature or Reason. This Speech of his, is in *Page 53* of this last Volume. “ *Instead of the Year you wish to remain in Berkley-Square, let me beg of you still to consider both Houses as your own, and me your Inmate only, as in the Life-time of my Father. I never will engage in Marriage but with your Approbation,*” &c. Your Ladyship is not unacquainted with the Comparison made of the Sister Imitative Arts of Poetry, Painting, and Musick ; and the Analogy they bear to each other. Poetry and Compositions of this Sort are upon the same Footing. The Speech above referred to, is then too strongly coloured : or, it is like an unmodulated Discord upon the highest Note of the Gamut : It is harsh ; it
grates

grates upon the Ear. And Mr. R——n is guilty of these Extravagancies in several Places. You will readily reflect that the Praise of Sir *Charles Grandison* is a Note too often touched.——To be brief.——After you have got through an hundred Pages, you will find Lady *Clementina* coming: And you will find a great deal of what relates to her, only a pompous Manner of describing common Things; where there is nothing very interesting: But I think he has preserved the Characters of Sir *Charles* and *Clementina* very well. And there is some good Advice in this Volume to young Ladies concerning that *Summum Bonum* of a Woman (your Ladyship knows what I mean) a Husband. Perhaps he says too much of it: Lady G——'s Letter in this Book,

Book, with what was wrote in the other Volumes, gives the Argument its full Weight. But Mr. R—— is a good Man, and has the Welfare of young Ladies greatly at Heart; and thinks, I imagine, that too much cannot be said on that Subject. I should not pass this Letter of Lady G——'s without observing, that the Story of Sir *Arthur Poinings* is very arch, and *a-propos*. And Mr. R—— is much to be praised for what he gives us of Lady G——'s Behaviour in this Volume.

What he says in the concluding Note to justify Sir *Charles*'s engaging himself to *Clementina*, is by no Means an Answer to the Charge against him in this Letter. It is not, that Sir *Charles* should be faultless; but he needed not to

I have

have given Room for Blame, on the
essential Article of want of Duty to
his Father. The rest of that Note
is unquestionably just.

F I N I S.

27 MR 59

have given Moore the name of the
essential of the matter to
his father and the name
is now known.